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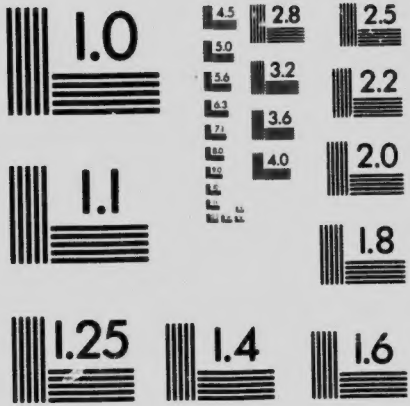

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SYNOD of the DIOCESE of TORONTO, 1911

A Promise Fulfilled

Facts Are Stubborn Things

"It is hard for thee to kick against the pricks."

"It is singular how long the rotten will hold together, provided you do not handle it roughly — — — — so loath are men to quit the old ways, and conquering indolence and inertia venture on new."

Carlyles' French Revolution.

THE RURAL DEAN.—"There is yet one man — — — — but I hate him, for he doth not prophesy good concerning me, but evil."

THE RECTOR.—"I entirely agree."

CHORUS.—

"Put this fellow in the prison and feed him with bread of affliction and with water of affliction." 1 Kings 22-8.

But he went not.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

MM 52.4
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FOREWORD

To the Clergy and laity of the diocese of Toronto, especially those present at the Synod Meeting of June, 1911:

In fulfilment of my promise I beg to send you herewith the correspondence referred to when certain clerical statements made with the intention of benefiting the speakers and injuring me were openly uttered in the Synod. The state of circumstances which drew forth these letters may be shortly stated as follows:

A Church Extension Movement had been in existence in the City of Toronto on the following basis:

(1) All the churches of the Rural Deanery to join in the movement.

(2) All the moneys required for general church extension to be procured through this Association.

(3) No subscriptions for Church Extension to be asked by any church outside its Parish.

(4) Thus the members of our Church ready to take up the movement and assist in it would have but the one annual appeal made to them for this purpose.

5. When the grant asked for was made the [illegible] church was to become responsible for all further cost and for the [illegible] of the services.

(6) It was stated that in carrying on the work [illegible]pe would be given for the members of the St. Andrew's Society.

(7) The funds of the Diocese were not to be [illegible]ned by churches aided by the Association.

When it was urged that I should continue to act [illegible] Treasurer I refused, as the rules on which the Association were [illegible]ed were not observed and the movement appeared to be largely an effort [illegible]rdless of the fitness or the demands of the locality, to build up [illegible] where temporary school houses had been erected and to burden [illegible] with the expenses of carrying on such work. It [illegible] that the time had arrived for a full consideration of the [illegible] Rural Deanery, the readjustment of the Parishes and the re-[illegible] re-settlement of the churches rather than blindly to continue [illegible] and build simply because churches happened in 1909-10 to [illegible] in certain positions in our city. I did not think we were justified in appealing to our men of wealth to assist in such an unbusiness-like undertaking, and the more so as such men relied largely on the knowledge of the subject possessed by those who presented such claims to them. This led to several interviews and very mature consideration of the whole situation, and to the two following letters. The correspondence in black type gives the communications in the form they were sent to the Rural Dean.

It is perhaps not necessary to mention that the figures given by me are taken from the authoritative returns of the Church officials, can be found in the Synod Journals and office, and have never been and cannot be controverted.

A

Toronto, 26th November, 1910.

The Reverend Rural Dean Cayley,
St. Simon's Rectory,
Howard Street, Toronto.

My Dear Rural Dean:—It was very good of you, as Rural Dean of the Deanery of the City of Toronto, to call upon me last Tuesday evening in regard to the proposed endeavour to revive the Church Extension Movement in our Rural Deanery, and to go so fully over the needs and the prospects of this work. Allow me to say how thankful I feel for the zeal that you are displaying in your most important office, and to express the sincere desire that you may be so guided and helped that through your endeavors a great uplift may be given to our Church throughout the whole City. I have spent yesterday and to-day in considering the matters, the subject of our discussion, in their various aspects. Their great importance seems to grow the more they are considered, and at every step fresh difficulties are presented in the way of arriving at a satisfactory conclusion. I have now before me the City Map, with the Churches distinctly marked, and with the distances between them measured so as to endeavor to realize the position of the various Churches in this Deanery. On studying the Map showing the lines of the Parishes and the locations of the Churches it looks as if Chance, taking advantage of the absence of the God Terminus, had blindly played at a game of Boundaries, and left what we behold, and that Hazard joined in the amusement and for want dice profanely threw Churches and left them where they chanced to light.

Of course, it was impossible in the original planning for our Churches to forsee what 1910 now presents to us. The mistakes made cannot now be completely overcome, but it will be an error to continue them in the proposed movement, and so far as possible, they should be remedied.

I now proceed to present what appears to me to be, subject to your correction, the existing state of matters, so that it may be possible to take stock and determine on what good financial basis an appeal to business men to aid, can be made.

(1) Population: It has been for some time thought that our Church had as its members from eighteen to twenty per cent. of the population of this Rural Deanery. The late Archbishop, who spent much time in collecting statistics, and who presented them with so much clearness, found the Church population at about 66,000. The statistical Diocesan return for the year ending March 15th, 1910, gives the Church population at 66,787. I presume that we may take this return as reasonably accurate, and that the number of members of the Church of England in this Rural Deanery will now certainly not exceed 70,000. The first question is, does the Church provide adequate accommodation for her members?

(2) In the fifty-one Churches, large and small, throughout the Rural Deanery, there is a seating capacity for 25,000 adult members.

(3) An important item connected with this latter figure is that the average attendance in all the Churches at the one Service—the morning—is 13,098, and at the other—the evening—is 15,084, so that at no time is the seating capacity, looking at the average attendance, exhausted, but, on the contrary, there are 10,000 sittings, on an average, unused at each service.

From the total number of Church members, in dealing with the question of Church attendance, must be deducted—

(a) Those who are too young;
(b) Those who are too old;
(c) Those who are ill;
(d) Those who are absent;
(e) Those who do not attend Church;
(f) The large number who attend irregularly and at most one service of the Church on the Sunday; and—
(g) There must also be taken into consideration the very large provision that is made through Bible Classes and Sunday Schools for those, who, attending these Classes, do not attend Church.

However, the very definite basis for our consideration is the outstanding fact that in your Rural Deanery we have Church seating accommodation for 25,000 members, and that the largest average attendance is satisfied by 15,084 sittings.

I have not yet had time to ascertain what, according to the ordinary rules dealing with this class of matter, is considered to answer the legitimate needs of Church membership. What should be aimed at, in order to answer the reasonable requirements of Church members? What is the proportion that the other Churches aim at? I am not omitting the fact that, although there may be Church accommodation sufficent to answer the aggregate attendance, yet, owing to the congestion of Churches in certain localities, and the distance of Churches in others, the need of those desirous of attending the services of our Church may not be satisfactorily answered. As an illustration of this, I refer to Holy Trinity, which is a little over a quarter of a mile from the Ascension, and less than a quarter of a mile from Grace Church, and about half a mile from St. James; and St. George, which is about a quarter of a mile from the Ascension and a like distance from St. Margarets; and St. Margarets, about a quarter of a mile from St. Philips, and St. Philips a little over a quarter of a mile from St. Stephens.

I stated to you that I thought as an abstract proposition that this is a matter in which all the members of our Church should work together. Let us quietly consider whether there are difficulties in the present case of carrying out this work on these lines. Plain speaking saves time and removes difficulties. The proposal to renew the efforts for Church Extension was, as I understand it, presented at the meeting of the Rural Deanery last Monday. It was brought forward in such a way as to cause, not only suspicion, but, justly, offence to Evangelicals. I am not dealing with intentions, or variations, or what might be done thereafter, but I am dealing with what actually took place. The following Parishes and

Churches were the only ones named when the scheme for further Church Extension was then presented, and the following needs and methods of dealing therewith were then specifically set before the meeting, and no other Parishes or Churches were set forth as objects to be covered by the present movement:

(1) St. Monica's—a Mission of St. John, Norway, from which it is distant about three-quarters of a mile. The average attendance at this Church is 57 in the morning and 114 in the evening. This Mission was brought into existence to answer temporarily, as subsidiary to, St. John's, the locality in which it is situate. It appears to me that the average attendance shows that it is scarcely answering its purpose, and that it would not be sound business to put up a permanent erection here, limiting the radius of St. John to less than one-half a mile, and giving two Churches, the one drawing from the recruiting ground of the other.

It must be remembered that, while St. John's has a seating capacity of 350, the average attendance in the morning is only 162 and in the evening 206. What seems to be wanted in this locality is rather a strong man to stir people up to use the accommodation which they already have rather than to expend money in further Church building.

(2) The next matter presented is St. Clement's, which is said to need a new Church. From the Diocesan returns this need does not appear. The seating capacity of St. Clement's is said to be 450. The average attendance in the morning is 185 and in the evening 303. The need from these statistics again, appears to be of some one who will stir the people up to come to Church, rather than to increase accommodation where a very large portion of the present is not used. It must also be remembered that St. Matthew's is only half a mile from St. Clement's, and that in erecting a new Church there, you will have the radius of St. Matthew's only a quarter of a mile, and that of St. Clement's the same distance. It is also to be observed that St. David's, Englewood, is only a mile from St. Clements, and a mile from St. Monica's, and that therefore, if there is any Church erection there, it should rather be a central one moved east from St. Matthew's, and taking the place of the present St. Clement's, St. David's and St. Monicas.

(3) The third Church presented is St. David's, which is a mission of St. Clement's, at which the morning attendance is 72, and the evening 140. In place of expending money on a new Church here, it should be, as above indicated, a re-organization of the four Churches in this neighborhood, moving three of them to the east, and the more so as St. Matthew's has a seating capacity of 650, and its average morning attendance is only 260 and the evening 384.

(4) The fourth need presented is that of St. Barnabas, Chester, for a new Church. The average attendance at that Church in the morning is 71, and in the evening 138, in a parish of 565 adults and 380 children. Unless some very definite prospect of increasing the number of Church goers is here given, it would seem that the Church money could be better expended than in aiding this work.

(5) The fifth presented is St. Cuthbert's, in connection with the Christ Church Mission. The average attendance is given there as only 22 in the morning and 58 in the evening. The need for enlargement does not, therefore, appear at present.

(6) The sixth one presented is St. Edmund's—a Mission of Dovercourt. The capacity of the building is 250. The average morning attendance 83, and evening 140. There does not at present seem to be a need for additional Church accommodation, but an increased effort to procure members to fill the accommodation that exists.

(7) The seventh Church presented is St. Mary the Virgin. It was stated that a large Church was needed, but the capacity of the present Church is 360. The average morning attendance 253, and evening attendance 244. Again, may it not be said that what is needed is a stirring up of the congregation to attend, rather than Church enlargement?

(8) The eighth Church presented is St. Martin's, and the demand there is for a new Church, but it is stated that the capacity of this Church is 300, the average morning attendance 130, and the evening 250. It is also to be remembered that this Church is only a little over half a mile from St. Jude's, and it is less than one mile from St. Mark's, Carleton. It would scarcely appear to be reasonable, therefore, to reduce so much the radius and to put a large Church there, especially when it is not shown that the present demands call for an increased building.

(9) The ninth presentation is of St. Judes, which asks for a Church to accommodate 1000, but it is only half a mile from St. Martins, which is also asking for an enlarged Church, which would have the effect of reducing the radius between these Churches to a quarter of a mile, when you have at St. Martin's a average attendance of only a little over half the capacity of the Church, and in St. Jude's an average attendance of from 200 to 225.

In the face of the statistics, this would appear to be a proposition that needed very grave consideration before the Church could be saddled with the large amount which would be needed to complete two such undertakings.

(10) The tenth presentation is St. Barnabas, which demands a complete outfit, But St. Barnabas at present has a capacity for 400, with a morning average attendance of 198, and an evening average attendance of 270. It is to be observed, also, that St. Barnabas is only a little over half a mile from St. Anne's, which suggests the conclusion that if St. Barnabas is continued, it should be removed a reasonable distance from St. Anne's.

(11) The eleventh proposal is for a new Church between St. Mary's and St. Martin's. If St. Mary's is enlarged, and St. Jude's is enlarged, with St. Mark's, Carleton, only a mile from St. Martin's, it would appear from the map and the Diocesan returns that a great deal more Church accommodation would be given than can possibly be used.

(12) The twelfth proposition is for a new Mission on Mount Dennis, but I cannot ascertain the location.

(13) The thirteenth is Lindenhurst, at a place four miles east from Toronto, which I cannot locate.

(14) The fourteenth is St. Andrew's, in a position that seems to be undetermined.

I therefore say nothing further in respect of the last three locations.

It does not seem to me possible to cover this programme with any such sum as $100,000, nor does it seem to me that our Church would get additional accommodation, which it really needs. Looking at the facts and figures from the returns given, which I presume I should take as reasonably accurate, it is clear that this would not be the case, but, however this may be, one thing is absolutely clear, and that is, that all of these Churches belong to the same stripe and color, and that they are not Evangelical or Protestant. Although there is not one of them that is not, more or less, sustained by the donations given for the support of Protestant worship and of a Protestant Clergy, which money would never have been given but for this name and the work covered by it, these Clergy are eating this Protestant bread and at the same time repudiating the name which was the term of their accepting it. This Diocese is now enjoying $800,000 of this money!

Now, why did not the same list propounded at this meeting contain some of the real demands of our Church for accommodation where it is really needed, and where live active men are doing the real work of the Church. "By their fruits ye shall know them!"

(a) Take, for instance, the Church of St. Anne's, which has, under God, been raised by the splendid work of the Reverend L. E. Skey, from a little half-dead Church, with an average attendance of 200, to a splendid live institution, with an average attendance in the evening of 1400, and with the largest Sunday School in the Rural Deanery, having 1,200 on the roll. The children of this school last year gave over one-fourth of all that was subscribed from the fifty-one Churches as "Children's Offerings," or a sum of $739.25. This is a Church to which there does not belong one who can be called a wealthy member. The building of the Church has been financed, but there is no proper School-house to house the 1200 children who are scattered from one room to another. A great effort should be joyfully made to give him the best Sunday School hall in our City, and to discharge the debt on his Church, as a recognition of his services. But his name and Church are omitted from the list referred to.

(b) Take, again, the Church ot Trinity East, with the second largest Sunday School in the city, having on the roll 1000 children, and subscribing the second largest amount to the "Children's Offering Fund," or $468.06. It is impossible to house the Sunday-school children—the very life and hope of our Church. It is impossible to do this work as it should be done. The congregation is a very poor congregation financially, although rich in grace. Why should not Canon Dixon's splendid work be recognised by our Church, and such an up-to-date Sunday School be erected as will give full accommodation for a work, which might be greatly increased, and encourage a faithful man in his great service to our Church? But his name is not mentioned.

(c) The Church of the Epiphany is making a great struggle to answer the needs of that West-End Parish, and the sacrifices made by a loyal but not wealthy people deserve full recognition. Why should not $10,000 of the proposed Extension money have been gladly voted to this Parish as a recognition of its work? But no mention is made of it.

(d) The Church of St. John, West Toronto, has undertaken and completed a Mission Church, and is most desirous to erect another in a locality within the

parish where it is much needed. This is a want that should not have been passed over in Church Extension work, but no mention is made of it.

But I must hasten on.

(e) Why is no mention made of St. Olaves? It is in a location where, if there be extension, the needs demand that it should take place there, but it is not mentioned.

(f) Why should not St. Aidan's in the East be helped to discharge a debt which is too large for the willing Congregation that is bearing it; but no offer of help is made to it.

(g) And why should not any Church Extension Society be glad to aid St. Paul's Congregation to complete the erection—not too large for its need—of the magnificent edifice of which our City may be proud, and to which the Association might ever point as one assisted by it to fulfil its mission in giving the needed accommodation to those who worship there? But it is passed over in silence.

The School-houses which were erected in the outskirts of the City to be worked by the existing Churches, cannot be taken as an indication of the place where permanent Churches should be built. The former were to be controlled and dealt with according to the needs of the parent Church, and not to be dealt with as independent Churches. If these are erected into permanent Churches, what should be the distance between these edifices? Should each Church be placed to answer a population of a certain number, or should it be, by distance, that the location should be determined? If one Church is placed as a general rule at a distance of a mile from the other, it would give simply a radius of half that distance to each Parish, and would not, unless in very populous localities, leave a sufficient population to be ministered to by such Church. To what extent should the proximity of other Protestant bodies be considered? Is the present to be taken as an opportunity for exhibiting the true Catholic spirit of the Church by not interfering where work exists and is being earnestly carried on? In forming new districts, to what extent, if any, should be considered the fact that the inefficiency of the present Rectors or Curates may be the cause for the want of an additional building?

Will it not be necessary to consider with extreme care:

(a) The Church of England population in each locality?

(b) The seating capacity proper to answer this demand?

(c) How far this is fulfilled by the present accommodation?

(d) How far the fact of location prevents the use of all the present Church capacity?

(e) The need for re-organization of Parishes and removal and replacement of present Churches, so as to prevent overlapping and clashing in work?

(f) The extent to which co-operation with the other religious bodies would help in a general scheme for carefully covering the city with the ministration of the Gospel - a pushing on vigorously missionary effort to cover all our citizens?

(g) The need as a part of the scheme that every donor should have the right to designate the object for which his gift is to be used.

This last provision is made imperative by such an incident as that which so often occurs that I do not think it out of place to mention it here.

The day that you visited me I received and was considering a strong letter of remonstrance. A marked copy of the November Number of "The Teacher's Assistant," edited by the Reverend Dr. Powell, Principal of King's College, Windsor, accompanied this letter.

This publication contains the following on the Sunday School lesson for the 6th of November:

"The 'Eucharistic Feast,' commonly called the 'Holy Communion.'

"Our blessed Lord ordained the sacrament of the Eucharist in order that we might be able on earth to plead His sacrifice before the face of God even as He does in heaven."

And in order to support this position the writer mis-quotes when he says:

"St. Luke and St. Paul tell us that our Lord said, 'Do this (make this offering) in remembrance of Me.'"

In this gloss the writer untruly represents what St. Luke and St. Paul tell in order to support the opening proposition of his teaching.

Again:

"That we may thus be able to feed upon Him, He has given to His Church authority to consecrate, by the power of His Holy Spirit, bread and wine to become for our souls His body and blood. When we receive the bread and the wine thus consecrated, we verily and indeed receive His sacred flesh and blood according to His Divine method."

"This is what is known as the doctrine of the Real Presence. The term 'Real Presence' signifies the presence of a reality. This reality is the body and blood of Christ present in the Sacrament under the form of bread and wine."

This is, as you know, the essence of the Roman Catholic teaching. This "Real Presence," this "reality," this "body and blood of Christ," is in the bread and the wine, and in and through these elements it passes into the recipient.

This is utterly opposed to the Prayer Book or the Thirty-Nine Articles or the Protestant teaching, which does not recognize any such Real Presence, but teaches that this grace of God cometh directly from Him into the heart of the faithful recipient, prepared by the Holy Spirit for its reception.

How speciously the child is taught the Romish doctrine of sacramental grace! He is asked to believe that on the Minister speaking the words of consecration the "Real Presence," "The Reality," the "Body and Blood" of Christ enter the bread and wine, and when this is received in the mouth they enter the body of the recipient and grace comes into the stomach.

Therefore the elements containing God are to be worshiped, and hence the adoration given them, and the holy table, which is turned into the "altar of God." But for these changes wrought by the incantation of the Priest such worship would be as gross idolatry as that of the heathen.

How utterly opposed this is to the simple teaching of our Church as understood and taught by her Protestant members! They hold unhesitatingly that the grace of God enters not into the bread and through the bread into the body of the recipient, but that the grace of God comes directly from its only Donor by a true

and lively faith, into the heart of the faithful recipient, made receptive by the power of the Holy Spirit. God entrusts not this gift to any man, either through bread and wine or otherwise.

We then have the usual accompanying remarks to cause adoration to the Lord's Table and to the elements.

"When we come to the Holy Communion we should always remember that we are approaching the throne God."

"We should never speak of receiving bread and wine in the Sacrament, but rather of receiving the body and blood of Christ, which are hidden beneath the bread and wine.

The next mail brought me a pamphlet containing a sermon of a Canadian Clergyman of the Church of England calling himself "Father ————," with a letter of complaint that a Bishop should permit that which is but a legimate sequence of the above in a pulpit in his diocese. This "Father" thus teaches his flock:

"What are the principles of the Catholic Church as opposed to individualism and Protestantism? They are these in brief: the salvation of mankind by sacramental grace."

"The Catholic celebrates the Holy Eucharist, wherein he believes that he receives and partakes of the very body and blood of that Christ, who in His human form was the child of Mary."

"The matter used as plain bread and wine, which, by the operation of the Holy Spirit, and through the instrumentality of a man, become the body and blood of Christ, conveying pardon for sin and nourishment for the spiritual life of the faithful."

"With all the music and lights and incense and flowers and vestments and reverential bowings and genuflections, do you realize that Christ is there on the altar in Real and very Presence?—or is it all a mockery with you"

I should be sorry to think that you believe in the above Romish doctrine. I shall not until you say so to me. It is neither Evangelical doctrine nor Bible truth. I do not discuss it with you now. I have only time to add that this explains the reason that Evangelicals would justly feel indignant in your asking their assent to a program which has for its object the building up and support of Churches erected in order to teach this doctrine. The line is really imaginary between the doctrine of the Real Presence as taught in the above "Teacher's Assistant" and in the sermon of the Reverend Father ————, and that of the Romish doctrine of Transubstantiation. And yet I find on enquiry that this is the book that is used by all these Churches seeking assistance—with one exception—and that in order to emphasize this instruction they have introduced the Eastward position, which embraces turning to the East in the Creed and taking the Eastward position at the Holy Communion. This is a means of emphasizing the Altar in place of the Holy Table, of the Minister as a sacrificing Priest, and of a reverence and worship to be given to the locality in which the Holy Table is placed.

It cannot be out of place, in dealing with the non-Anglican teaching of which I am now speaking, if I call your attention as Rural Dean, very earnestly to the

the increase in our midst of the number of members of the now notorious Societies called the C.B.S. and the E.C.U., also to the introduction of convents and nuns, convent ritual and practices. This is a matter of great grief and deep concern to very many faithful members of our Church.

It is the introduction of these non-Anglican teachings, methods, and ceremonies which is causing the present conflicts and separations between Churchmen—unknown until sixty years ago, when the blight of Tractarianism brought into our former happy Church family in this country, the greatest curse which has ever fallen on us, with all the woes that follow in the train of men who are unfaithful to their mother Church.

In your position you might do much to eradicate this great evil, and thus bring peace and unity. Will you not help in this work, well worthy of our most earnest and prayerful effort?

You know how utterly opposed the Evangelicals of the Church of England are to everything which tends to the subverting of the Protestant doctrine, in which they rejoice, and which they draw from our Prayer Book and Articles, which received it from our Bible. I believe that you are inclined to be fair, and that you will, it may be, not willingly, come to the conclusion that the proposal which was presented on Monday last is one, unfair to a large number of the members of our Church, and that their refusal to co-operate would arise, not from any desire of separation from their brethren, but simply because it would be impossible for them to join in building up that in which they do not and cannot believe, and which is intended to assimilate our Protestant Church to the Church of Rome, with all its anti-Protestant errors, which are to them abhorrent.

I shall be glad to discuss these matters with you, if you please, and am, with all best wishes,

Faithfully yours,

S. H. BLAKE.

B

Toronto, 28th November, 1910.

The Rev. Rural Dean Cayley,
St. Simon's Rectory,
Howard Street, Toronto.

My Dear Rural Dean:—I see from the morning papers that St. Stephen's is proposing an expenditure of $70,000. I do not know whether there will result from this an application for aid from the Extension Fund Committee. It appears to me, however, that a very grave responsibility will now be cast upon those who are asking our citizens to give considerable sums to this scheme. To answer the demands on the lines that they may be made will simply be perpetuating an unwise and expensive system, which must some day come to an end. There are three matters to be considered—(1) the location; (2) the class and size of the building; and (3), the Clergyman fitted to accomplish the work in the neighbourhood.

Let us look at the position in which in three localities our Church is placed by not giving sufficient weight to these considerations. It must be remembered that we have to deal not only with the initial cost, but where a Church is unnecessarily built, if, because it is in existence, it follows that it must be kept up, then we have the continued additional expense of clergymen, choir, and all the cost that surrounds the keeping of the building in repair and the Church going. We have in one locality six Churches, with a seating capacity of 3,250 and an average attendance of about 1,300. These Churches are:

Name	Capacity	Average Attendance
St. George's	700	500
St. Philip's	500	260
St. Margaret's		
Ascension	700	175
Holy Trinity	850	170
Grace	500	150
	3,250	1,255

(1) Now, if you take as a new centre a site on Grange Road, you can put up three Churches, with a seating capacity each of 800, which would give you double the average attendance of to-day. This would decrease the expense enormously, and give you Churches of the class that we should aim at all through the city.

(2) Take, again, the four Churches with a seating capacity of 2,320 and an average attendance of 1,650:

Name	Capacity	Average Attendance
St. Peter's	520	300
All Saints	900	725
St. Augustine	600	450
St. Bartholomew	300	176
	2,320	1,650

Take as a central point Oak Street or Sackville Street, and within a radius of one-third of a mile you are able to cover these four Churches, and again substituting three with a like capacity, you would get seats for fifty per cent. more than you have at present, with a like diminution in cost, &c.

(3) Take, again, the third locality, with a seating capacity of 1,600 and an average attendance of 941, given by:

Name	Capacity	Average Attendance
St. Matthew's	650	384
St. Clement's	450	303
St. David's	250	140
St. Monica's	250	114
	1,600	941

Again, take a central point in that district, and you would have within half a mile, or a little over, the whole of these Churches in their present location touched, and if you built three as permanent structures, holding 800, you would have a seating capacity of 2,400, fifty per cent. more than the capacity of to-day, which would leave room for all the growth that we could possibly anticipate in many years to come. By this re-arrangement you would substitute nine Churches for the fourteen, diminish largely the expense, and give, I believe, much better results.

I thought it well to send you this further thought while the matter is in my mind,

Faithfully yours,

S. H. BLAKE.

No answer having been made to these letters and no apparent steps taken to remedy the matters on which the Rural Dean had asked me to confer with him, I thought it well again to address him, but on this occasion considered it to be in the interest of the Church to put my communication in the shape of a circular letter. I was the more led to do so as ominous mention was being made of an invasion of the Rural Deanery by Romanizing priests called Mirfield Fathers, and I therefore sent the following communication to the Rural Dean and had it printed and distributed.

AN OPEN LETTER

TO THE REVEREND

THE RURAL DEAN OF THE DEANERY OF TORONTO

CONCERNING SOME MATTERS WORTHY OF NOTE
IN HIS RURAL DEANERY

No. 1

Toronto, 10th February, 1911.

The Reverend Rural Dean of the Deanery of Toronto:

My Dear Rural Dean:

You were good enough to ask me last November to join in a general plan for Church extension in your Rural Deanery in which all Churchmen should take part. I had the benefit of several interviews with you, and I looked into and very fully considered the subject. At our last interview I called your attention especially to two facts in connection with the scheme presented by you which it appeared to me should receive the gravest consideration before you sought to lead the members of our Church to an expenditure of $100,000 for church building in this Rural Deanery. The first was:

(a) That we had already fifty-two churches which, according to the figures supplied by the last Synod Journal, already gave more accommodation than was needed. The number of sittings given was over twenty-five thousand and the average attendance returned never showed more than fifteen thousand. I suggested that by a reasonable re-arrangement of parishes and of churches this enormous expenditure would be saved and the money thus gained could be devoted

to other very needy Church purposes. I also ventured to suggest that in considering the wants of members of our Church consideration should be given to the class of men who are filling some of the pulpits and that efforts might well be devoted to such changes as would better fill the seats we already had:

(b) I secondly called your attention to a fact which I thought had in some cases much to do with the small average attendance of Church worshipers. This was that the number of ministers associated with Romish Societies was largely increasing in our city. That this justly caused very grave differences, and that it was scarcely fair that Evangelical Churchmen should be asked to join in a general plan which required of them to aid in building Churches to enable "the Fathers" to carry on the Sacramentarianism and Ritualism of Rome, thus making these edifices stepping-stones to that apostate Church. I also pointed out that the "Teacher's Assistant," edited by Dr. Powell, late of St. Clement's, Eglinton, now Principal of Windsor College, Nova Scotia, was being very largely circulated in many of these parishes, and called your attention to the non-Anglican teaching found in the Number of last November.

Attention has been called for some time past to the fact that Clerygmen of this Diocese are members of Romanist Associations, such as "the Mirfield Community," the "C.B.S.," the "E.C.U.," "the Cowley Fathers," otherwise "the Society of St. John the Evangelist," "the Society of the Holy Cross," etc., etc. But an onward movement is now in progress, and we are notified on the part of these Romanizers through an advertisement in one of our daily papers of the advent in our midst of certain Missioners to take part in services during the approaching season of Lent. We are told that, among others, "**Father Pearse, Father Seyzinger, and Father Frere, of the Community of the Resurrection, Mirfield, England, are to be at St. Thomas' and St. Mary Magdalene's,**" and that "**the Reverend Father Officer, of the Order of the Holy Cross, United States, will be at St. Matthias.**"

It is well to call the attention of Churchmen again to the fact that one of the principal means used to propagate the views of the Church of Rome is by the employment of members of these Societies as Missioners, and to remind them of [illegible] the Romish errors which they propagate. A very celebrated [illegible]ield Monk, Father Benson, to whom, as is frequently the case, the [illegible]o-Romanist community which he joined, served as a stepping-stone to Rome, thus refers to his experience in one of the communities above referred to:

> "At that time I believed that we had the true priesthood, and we practised Catholic doctrines. We had what we believed to be the Mass, we observed silence during the greater part of the day, we wore a certain kind of habit with a girdle, and some wore a biretta. We used the Anglican Book of Common Prayer, supplementing it with a great part of the Catholic Breviary, and I for months—I might say years—before I became a Catholic, recited my Rosary every day. We taught the doctrine of the confession, and I can tell you that at the conclusion of the Missions which I conducted as part of my public work, I used to hear far more confessions than I have heard as a Catholic Priest. People came perfectly naturally to confession, and I thank God that I am able to say with certainty that most of them made true acts of contrition.

"We believed that we were true priests, and I may say that we kept the seal of confession exactly as it is kept by Catholic priests. On practically every point except the supremacy of the Pope we believed the teaching of the Catholic Church, taught most of her doctrines, as thousands of Anglican Clergy are doing to-day, and it is this High Church teaching that is building the bridge over which Anglicans will come into the true fold."

I trust that you will as Rural Dean, oculus Episcopi, note well this open invasion of your Rural Deanery, the object of the enemy, and the boasted success of what may be anticipated from like work aided by "the Fathers" of "the Toronto Communities."

Perhaps the most notorious of these Romish institutions is the Society of the Holy Cross."

It is responsible for the publication of that abominable and indecent book—"The Priest in Absolution," which is presented as a guide for "confessing Priests in the Church of England," and described by the late Archbishop of Canterbury as "a disgrace to the community." This same Prelate described this Society as "a conspiracy against the doctrines and discipline of our Reformed Church." The Reverend A. H. Mackonochie, the notorious Vicar of St. Albans, Holborn, declared—"Its (the Priest in Absolution) principles are those which govern, I believe, all confessors among ourselves." The detestable secrecy enforced by these confessors is shown in the statement on which they act: "No woman would, I suppose, ever tell her husband what passed in confession"!! It is to establish this scandalous state of matters that the Father Confessors of these Societies are insidiously at work. They seek not only to place an impassible gulf between husband and wife, but also between parent and child, as shown in their statement:

"It is to the Priest and to the Priest only, that a child must acknowledge his sins, if he desires that God should forgive him."

This Society proclaims that: "The duty of Catholic Priests in the Church of England is to show that its Church is not Protestant but Catholic"; and to this end it demands that all that is Popish, save only the alleged infallibility of the Pope, shall be introduced, including "The licensing of duly qualified Confessors"; "The restoration of the Reserved Sacrament"; "Extreme unction"; the use of "processions, crosses, banners, credence tables, chalice veils, colored altar cloths, mortuary masses," etc.

You see what is covered by the Romish term "Catholic" so much referred to, and applauded recently in Canada by an English Anglican Bishop. With the Anglo-Romanist it covers the same ground as "Broad Church"—a platform wide enough to accept the extremest Sacerdotalist and Ritualistic teaching but ever too narrow to tolerate Protestantism.

"The Confraternity of the Blessed Sacrament" is one of the Societies as to which the late Bishop Bethune—to his honor be it stated—declared he would not grant a license in his diocese to any Clergyman who was associated with it.

The late Bishop Wilberforce, in a letter to Canon Carter, the "Superior-General" of the Confraternity, wrote thus:

"It (the C.B.S.) is quite sure to stir up a vast amount of prejudice from its singularly un-English and Popish tone. As Bishop, I exhort you to use no attempts to spread Confraternity amongst the Clergy and religious people of my Diocese."

It is a Society which propagates Confession, Ritualistic Convents, and Masses for the Dead. It is difficult to obtain accurate and recent information as to this Society, as its members are sworn to secrecy and it is seldom that correct information can be obtained unless in cases where its members see the errors of their way and forsake them.

The "English Church Union" has perhaps done more to strengthen the hands of the Romish conspirators than all the other Societies put together. Scores of its members have seceeded to the Romish Church. Amongst them its former President, the Honorable Colin Lindsay. The newspapers have informed us that its present President, Lord Halifax, assuming to represent the Church of England, has made overtures to the Pope. He has officially advocated the "restoration of visible communion" between the Church of England and the Church of Rome. The Society opposes Protestantism; reviles the Reformers; repudiates the work of the Reformation; upholds the degrading confessionals; favors image worship and Mariolatry, and dethrones the Bible to exalt the Church.

Note well that at the annual meeting of the Union the following declaration was unanimously adopted:—

"We, members of the English Church Union, holding fast to the one Holy Catholic and Apostolic Church—that in the Sacrament of the Lord's Supper, the Bread and Wine, through the operation of the Holy Ghost, become in and by consecration, according to our Lord's institution, verily and indeed the body and blood of Christ and that Christ our Lord, present in the same Most Holy Sacrament of the Altar under the form of bread and wine, is to be worshipped and adored—desire, in view of present circumstances, to reaffirm, in accordance with the teaching of the Church, our belief in this verity of the Christian Faith, and to declare that we shall abide by all such teaching and practice as follow from this doctrine of the whole Catholic Church of Christ?"

Again observe what is covered by the Romanists under the term "Catholic." The question with this "Union" is not whither we are drifting, but let us stampede the Church of England into the errors of Rome, adopting all things that she may demand as the condition of such surrender.

An Archbishop of our Church who was, and was not afraid to use the oculus Episcopi, in reply to an address from the E.C.U., said:—

"Those persons who introduce vestments and Illegal ceremonies are doing the work of the worst enemies of the Church. Some of its members think themselves at liberty to hold the doctrines of the Church of Rome and yet retain their position within the pale of the Anglican Church."

Dr. Thirwall, the Bishop of St. David's, gave the Union this benediction:—

"No Churchman can too deeply distrust or too strenuously oppose the proceedings of the English Church Union."

Lord A. Harvey, the Bishop of Bath and Wells, expressed his conviction that—"The English Church Union would destroy the English Church if encouraged in its present course."

Greatly to our sorrow be it said that some of the Ministers of our Church in the City of Toronto calling themselves "Fathers" belong to three of these Associations:—the "C.B.S.," the "E.C.U.," and "the Cowley Fathers," otherwise called "The Society of St. John the Evangelist." These Societies especially aim, as does the notorious Community of the Resurrection, Mirfield, to train young men for the Ritualistic Priesthood, and under the guise of "holding Missions" to introduce the Confessional into parishes, to hear confessions and to communicate fasting. Their atmosphere is essentially Roman, and from these institutions men are sent into Protestant parishes where they inculcate Romish doctrines and introduce Romish Ritual. They recommend the Clergy to consult the notorious "Priest in Absolution" for advice as to hearing confessions.

In a pamphlet entitled —"Suggestions for the conduct of the Mission"— the Clergy are instructed that they must be prepared to hear confessions at all times during a Mission, from morning to night.

The Societies are now publicly sending forth a literature, the contents of which, except that the books are on sale and can be read, would not be believed—such as:—

"The man who confesses to God may be forgiven; he who confesses to a Priest must be forgiven."

"Those who have died without confessing, and there are millions such, must be left to the uncovenanted mercies of God. The Sacrament of penance is the means whereby God gives us pardon and restores us to a state of grace through the merits of the precious blood."

"To make your communion after breaking your fast dishonors Jesus; it is a sin against God and the Church: it is a sin against the Holy Ghost, and if done wilfully and against light, it is a mortal sin."

In a book recently published by one of these guides entitled: "Catholic Prayers for Church of England People," we have the following:

"O Mary, save me. When Jesus will have no mercy I turn to thee. Give me thy help, guide me, save me."

In a paper read at a Church Congress by Lord Halifax, the President of the E.C.U., he says:

"The principles of the Reformation are things to be repented of in tears and in ashes."

He again says:

"Labor and pray for visible unity above all with the great Apostolic See of the West with the Holy Roman Church, which has done so much to guard the true faith."

And again:

"Who can endure the sense of being separated from those (Roman Catholics) with whom in all essentials of belief and sentiment we are one."

And at a meeting in Leicester of the E.C.U., the Vicar of Elmstone loudly proclaims:

"I am a Priest of the Catholic Church, not of the Church of England, and I teach the doctrines of the Catholic Church, and not of the Church of England."

Observe again what is meant by the word "Catholic" among the Sacerdotalists of the Church of England. Note well their audacity in that, calling themselves Catholic Clergymen and receiving the pay of that Church, they loudly state that they are in all essentials of belief and sentiment with Roman Catholics, and do not teach the doctrines of the Church of England.

The late Archbishop of Toronto in his Historic Charge stated: "The great bulk of our laity is staunchly, jealously Protestant. I thank God for it."

No time within the last sixty years could have been chosen in which Missions to propagate Romanism in the City of Toronto will be more abhorent to the staunch Protestants of our Church than the present. They have not forgotten the benediction of our good Archbishop. Their determination will be that no specious plea for union can cajole them into the Roman Camp. When they find the price they are asked to pay—the abandonment of what is as dear to them as life—the giving up of all for which the Church of England really stands, they will reject peace to be purchased by dishonor, and will heartily rally around the great truths, without which the Church of England had better cease to exist. These truths are becoming more and more dear to the laymen of our Church. They are known to them under the name they understand well, and love much—Protestantism.

You may depend upon it that it will be hopeless to look for peace or united and harmonious action among the members of the Church of England in this Diocese and elsewhere in Canada, so long as these persistent efforts to undermine our Church are actively carried on by its priestly "Fathers," unchecked by those in authority. I do not believe that you personally approve of the action which is being taken, without remonstrance, to which I am referring. If you do not, would it not be a good opportunity as Rural Dean to display the courage of your convictions, and to take such steps as in your wisdom will tend to arrest the evil which is being done to our Church?

Faithfully yours,

S. H. BLAKE.

In answer to this communication the Rural Dean published the following letter:

My Dear Mr. Blake:—In the open letter of the 10th of February, which you have addressed to me, as Rural Dean of Toronto, you deal with matters of great importance. In my reply I desire to avoid the controversial spirit. My object will be to correct certain unfortunate impressions which your letter seems to me likely to leave upon the public mind. I cannot agree with you that there is no need to spend $100,000 for church extension in Toronto. I do not believe that any one of the small group of advanced High Churchmen in the Deanery of Toronto can be fairly described as a Romanizer. I know that the great bulk of the High Church clergy in this deanery are by conviction men of extreme moderation.

The Bishop of Toronto desires to prosecute the work of church extension in this city for three very good reasons: — (1) Because some churches and Sunday Schools are overcrowded; (2) because some large areas have no Anglican churches at all; (3) Because, compared with the Presbyterians and Methodists, the Anglicans with more adherents, have less seating capacity. The figures are startling. For every 100 adherents the Methodists provide 50 sittings, the Presbyterians 40, the Anglicans 25. To establish your argument against church extension you appeal to certain statistical returns made to the Synod. Your argument is as follows: There are 25,000 Anglican sittings. The average attendance for the year of any one service is 15,000, therefore there are on the average 10,000 vacant seats in the Anglican Churches of Toronto at every service. You overloook the fact that churches must be large enough to hold the ordinary congregations of the winter months. These are often half as large again as the average for the year.

Now to turn to still more important matters. In your attitude towards High Churchmen you are ignoring the breadth and comprehensiveness of the Church of England. You are failing to notice the Church of England's invincible reluctance to narrow her large formularies to suit one school of thought in the Church. The Church of England is neither Catholic merely nor Protestant merely, it is both. Some who greatly value the Catholic heritage of this Church, and who do not so value its Protestant heritage, are tempted, we may say, to over-Anglicanize. Others, who greatly value the Protestant heritage, of the Church, and who do not so value its Catholic heritage, are tempted, we may say, to under-Anglicanize. All the truth of the Church of England is found in neither of these two parties. Others, again, value both heritages, and rejoice that neither the High Church-

men, who over-Anglicanize, nor the Low Churchmen, who under-Anglicanize, control the destinies of the Church of England. And I believe the great main body of the Church, clerical and lay, sympathizes with the moderation and larger outlook of this central party. In a broad and comprehensive body, such as the Church of England is, we must live and let live, there must be give and take, There were parties in the early Church. At that time the Judaisers wanted to drive St. Paul out of the Church. The Church would have lost immeasurably if they had succeeded. In the sixteenth and seventeenth centuries the Calvinists sought to make the Church of England the Church of one party. Does anyone now regret their failure? Would the Church of England to-day be the richer or poorer if it became the Church of one party?

May I draw your attention to the stand recently taken in England by Doctor Wace, Dean of Canterbury, and one of the leaders of the party with which you sympathize? As a reason for not making alterations in the Prayer Book he reminds the Church that the Privy Council, in three well-known decisions, has determined that each of the three historic parties has a legitimate place in the Church of England. He would not, therefore, by any change in the formularies of this Church, run the risk of altering this state of security for the rights of each party within the Church. To thus recognize the comprehensive character of the Church of England is surely better than perpetual discord.

I appeal, then, to you, Mr. Blake, to use your great influence to bring these two great parties together. You, and perhaps you alone, at the present time, can do this. I know the High Church Clergy well. There is not a man among them who has any dream of becoming a Roman. The great majority belong to the central body of the Church. If you take this step yon will promote the unity, the charity and the power of the Church of England throughout Canada. My answer, then, to your appeal to me is that neither of the extreme parties in the Church has any right to persecute the other. But the great central body of the Church can justly appeal to both to curb their natural tendencies for the sake of the unity and well being of the Church of England, which includes both, but is more comprehensive than either. And as a humble member of this central body I venture to make this appeal. For after all we are brethren together, pledged to be true to our great loyalties, pledged to be true, not to one part, but to all parts of our great heritage.

Faithfully yours,

E. C. CAYLEY.

Feb. 18th, 1911.

The conclusions of the Rural Dean were so illogical that it became necessary in the true interests of the Rural Deanery, to present Circular Letter No. 2.

AN OPEN LETTER

TO THE REVEREND

THE RURAL DEAN OF THE DEANERY OF TORONTO

CONCERNING SOME MATTERS WORTHY OF NOTE

IN HIS RURAL DEANERY.

No. 2.

Toronto, 27th February, 1911

My Dear Rural Dean,—

I thank you for your letter of last week. It is written, you say, "to correct certain unfortunate impressions which your letter seems likely to leave upon the public mind."

But a perusal of your letter will surely convince you that it conclusively confirms rather than removes the "impressions" left by my letter to you. It will be convenient to take the matters touched upon seriatim. And, first, as to:

I.

"THE NEED FOR CHURCH EXTENSION"!

Now here there is no room for dispute as you take the figures furnished by me which both of us have extracted from the last Synod Journal of the Diocese of Toronto, and as to my statement you say:

"Your argument is as follows: There are 25,000 Anglican sittings. The average attendance for the year at one service is 15,000, therefore there are on the average 10,000 vacant seats in the Anglican Churches of Toronto at every service."

Now this proposition is so plain and incontrovertible that you can do nothing but accept it—which demonstrates that in your Rural Deanery only about three-fifths of the Church sittings are on an average used at the evening services where the attendance is larger than at the morning services, leaving about two-fifths or 10,000 of the sittings on such average attendance unused. Now on this statement you make the following incorrect observation:

"You overlook the fact that Churches must be large enough to hold the ordinary congregations of winter months. These are often half as large again as the average for the year."

I do not overlook the fact to which you refer, but simply carry it out to your own conclusion. Average attendance 15,000. "In the winter months half as large again." The half of 15,000 is 7,500; which would bring this attendance up to 22,500: but the Church supplies 25,000, and therefore, even for these excess months there are on your figures 2,500 sittings unused.

It must also be borne in mind that when the Church furnishes 25,000 sittings, looking at the number who only attend one service a day, you have virtually seating accommodation for well nigh 40,000 persons.

II.

PROBLEMATICAL FIGURES—AND CHURCH GIVING

You, however, having thus demonstrated that the seating capacity in your Rural Deanery is in excess of the present or prospective requirements of members of our Church, proceed to deal with problematical figures, and say:

"Compared with the Presbyterians and Methodists the Anglicans, with more adherents, have less seating capacity. The figures are startling. For every 100 adherents the Methodists provide 50 sittings, the Presbyterians 40, the Anglicans 25."

This is indeed most startling. It gives 100,000 adherents of the Church of England, to which would have to be added for those too young to express an opinion or attend Church a considerable number; whereas the same Synod returns which give the above seating capacity and attendance which you have made the basis of your statement, give the whole "Church population of the Church of England" as under 67,000, and the whole number of communicants under 18,500. It is better for us as a Church to face the facts as given by our Church returns, on which we are bound to make our calculations; and to admit that wha we have need of is not additional Church accommodation, but a revival in our Church which will draw the people to fill 10,000 or 12,000 empty seats which are now unoccupied at our morning or evening services.

It will be well to take in connection with the empty seats the following fact equally or perhaps more to be deplored. You say the Anglicans have "more adherents in our City than either the Presbyterians or Methodists," and yet the statistics just published in connection with the Laymen's Missionary Movement in our City show that while the Methodists have undertaken to make good of the proposed amount $131,000, and the Presbyterians $126,000, the Anglicans have only undertaken for $86,000. That is, the Church in our City with the largest number of adherents is third in the matter of Missionary giving. Is not the great lesson to be learned—to fill our present Churches, and to encourage our members

in the "grace of liberality," and in a largely increased interest in Missionary work? If these two matters be taken up and dealt with the legitimate result will be that our "adherents" will become active members of our Church, attend her services, support her in her work and make larger donations to Missions.

III.

"SHOULD WE UNDER OR OVER ANGLICANIZE?"

I do not like these terms but use them as you have done and here refer to the question only as we are dealing with Church statistics.

I do not think that we should either "under or over Anglicanize." Sixty years ago these terms were almost unknown in Canada. The curse of the Tractarian Movement carried with it teaching theretofore unknown here, and with it various terms were applied to those who, dissatisfied with our Church teaching, yearned for non-Anglican innovations, assimilating our service with that of Rome, under various specious pleas, mainly in introducing a Priesthood, and an Altar, with all the developments that flowed from these Romish errors. But many of our Clergy and the large body of our Laity were perfectly satisfied with the plain the beautiful simple spiritual service of our Church and desired to maintain it. The differences which you deplore and to which I will more fully refer hereafter, arose from those who desired to "over Anglicanize," insisting on the continuous introduction of Romish teaching and practices. End this and the old-time peace will return. I want you to note well that the views of this large body of Churchmen have not changed. They simply ask the liberty of continuing to worship God after the manner of their fathers. This they do not simply ask but they insist on as their right. These men were then and are now called Evangelicals. Under this name I do not include those Ministers in our Church who are busily engaged "over Anglicanizing" in their Parishes, until they need money to build or enlarge, and then loudly claim to belong to the family of Evangelicals.

But what I want you as Rural Dean especially to take heed to is—

(*a*) That here you have already at hand a present existing true platform which should serve for all Churchmen; and

(*b*) That if those standing on it to-day as they stood since the Reformation were lost to the Church, it might as well close its doors, so far as your Rural Deanery is concerned. The loss of these members and of their financial support would be simply an overwhelming calamity. It is well that everything that can legitimately be done should be carried out in order to preserve them to our Church.

Now let me shortly illustrate my conclusion from the figures given in connection with our Church statistics:

According to the Schedules furnished for the L. M. M. Appeal, there are 52 Churches in the Rural Deanery of the City of Toronto. 10 of these Churches are asked to give $54,500 of the above sum of $86,000, or nearly two thirds of the amount. These 10 Churches are ministered to by Evangelical Clergymen. Nine of them are Graduates of Wycliffe College, and the other a former Professor of Wycliffe. These Churches are as follows and the amount each is asked to supply is given opposite the name:—

1. St. James' Cathedral	$19,700
2. St. Paul's Church	16,000
3. The Redeemer	4,700
4. All Saints	3,500
5. St. Anne's	3,500
6. St. Peter's	2,000
7. The Epiphany	1,800
8. The Messiah	1,400
9. Trinity East	1,000
10. The Ascension	900

These 10 Churches are therefore asked to assume $54,500 of the $86,000 asked for.

Then take the 10 Churches the next largest which are not ministered to by Wycliffe College Graduates and are given generally to what you would bring under the term "Over Anglicanizing," and the amount asked of them is only 21,700. These Churches are as follows:-

1. St. Simon's	$4,200
2. St. Thomas	3,500
3. St. Stephen's	2,700
4. St. George's	2,400
5. St. Alban's	1,600
6. St. Augustine	1,500
7. Holy Trinity	1,500
8. St. Mark's, Parkdale	1,500
9. St. Mathew's	1,500
10. St. Luke's	1,300
	$21,700

If you eliminate the members found in the first ten Churches, and the financial assistance given, the Church of England would become almost a negligible quantity in Church history in the City of Toronto.

When a hearty response is made to these two demands then will the occasion arise for increased Church accommodation based on the requirements which the appeal may produce, and our people may be reasonably asked to expend money to answer the need thus created.

IV.

THE THREE HISTORIC PARTIES

I gladly recognize that you, a Rural Dean and Professor in Trinity College, are too honest a man to deny that there are at the present time clearly defined parties in our Church.

You quote with approval a recent utterance of Dr. Wace, Dean of Canterbury, who reminds us that the Privy Council in three well known decisions has determined that "each of the three historic parties has a legitimate place in the Church of England." You refer (a) to the High Churchman; (b) to the Evangelicals; and (c) to the party to which you state you belong, "the central body," or "moderates." You urge "that we must live and let live," and you rightly affirm "that neither of the extreme parties in the Church has any right to persecute the other."

Now I most heartily re-echo your conclusion, and doing so I simply ask why one of these historic parties, the Evangelicals, should not be allowed to live? Why should they be persecuted, and why, exercising the right which has been claimed by them for over one hundred and eighty years, under the most splendid band of leaders which the Church has had since the Reformation, they should be pointed at and proclaimed as "unreasonable," "narrow," "bigoted," because they simply ask for liberty to continue to worship and serve God as their fathers have done for nigh two centuries; and to instruct their students in the same great truths which have done so much in keeping our Church true and building it up. I love so well the names of those splendid men who kept alive the soul of our Church in her dark days and were largely God's instruments in preserving England from such a revolution as overwhelmed France, that you will forgive me if I recall some who should be enshrined in the memory of every true member of our Church:

The Wesleys, Grimshaw, Walker of Truro, Fletcher of Madeley, the Venns, Berridge, Romanes, Newton, Simeon, Martyn, Wilson, Stowell, McNeille, Pennyfather, Bishop Ryle, of Liverpool, Bishop Bickersteth, Bishop Thorold, Wilberforce, Lord Shaftesbury, Thornton, Buxton, Hannah More and Bishop Moule.

You cannot ask us to be false to these fathers and leaders of our Church who as her true sons did her splendid service when she called upon them.

V.

YOU SAY, "BRING THESE TWO GREAT PARTIES TOGETHER."

I was very much touched with the following statement which you present to me:—

"I appeal, then, to you, Mr. Blake, to use your great influence to bring these two great parties together." You then proceed to state:

"I know the High Church Party well. There is not a man among them who has any dream of becoming a Roman."

But, my dear Rural Dean, this has gone far beyond the land of dreams. It is a most unpleasant reality, and it was because of this that I set out in my open letter to you statements showing what is going on in our midst—the teaching which is being given and the effort which is being specially made at this season of Lent to progagate these Romish doctrines which have been over and over again referred to by the highest ecclesiastical authorities in our land as

"Un-English and Popish in tone" as intended "To destroy the English Church if encouraged;" and that "no Churchman can too deeply distrust or too strenuously oppose" what is sought to be introduced.

I fear you have not read with such care as I fondly hoped that you would have done, or as the immense importance of this matter demands, my open letter to you, and therefore beg herewith to send you another copy, with those passages marked to which I especially call the attention of the Rural Dean of this Deanery.

You must remember very well that Cardinal Newman and Cardinal Manning when charged as Clergymen in the Church of England of introducing and teaching Romish doctrines and practices, indignantly denied the charge. They even went so far as dishonestly to openly attack the Church of Rome while they were in secret correspondence with her and were instructing their Congregations in her teaching, and were only waiting the opportune moment to join Rome, bringing with them as many of their people as possible.

Among many others against whom this charge was truly made is the ex-Mirfield Monk, Father Benson. Although loudly denied by him, the quotation sent you, a portion of which I again transcribe, shows what he was doing at the time—only waiting for the opportune moment openly to secede:

"On practically every point, except the supremacy of the Pope, we believe the teaching of the Catholic Church, taught most of her doctrines, as thousands of Anglican Clergy are doing to-day, and it is this High Church teaching that is building the bridge over which Anglicans will come into the true fold."

I believe that on reflection you will conclude that I would be entirely lacking in judgment did I not accept these statements to which I have referred rather than your suggestion as to dreams. Especially is this the case as we are suffering from the effects of "this High Church teaching that is building the bridge over which Anglicans will come into the true fold."

There are men in our midst who are engaged "in building this bridge," and they have asked more experienced bridge builders from Mirfield to come over and aid in the work, of building the bridge into the citadel of the Church of England, to be taken possession of by them for the Church of Rome.

Now I feel it my duty to present to you the names of four of those who, according to the last published reports, are members of one or more of the Societies to which I have referred in my former communication. In the meantime I only mention those connected with the Churches which have for this season of Lent requested Missioners from some of the Societies referred to. Possibly the others are known to you, if not, I will privately furnish you with their names:

Father Davenport is a member of the "E.C.U." and "C.B.S." and of the Order of "St. John the Evangelist" or "Cowley Fathers;"

Father Hartley is a member of the "C.B.S.";

Father Darling is a member of the "E.C.U.";

Father Dicker is a member of the "E.C.U."

You are aware that it is of these Societies which in the main cultivate the same errors and work for the same objects—of leading to Rome—that one Bishop says:-

"It is singularly un-English and Popish."

Another:-

"They are doing the work of the worst enemies of the Church."

Another that:-

"No Churchman can too deeply distrust or too strenuously oppose their proceedings."

Another that it is:-

"A conspiracy against the doctrines and discipline of our reformed Church."

Another that it:-

"Would destroy the English Church if encouraged in its present course."

Now you surely cannot ask me to work in with these enemies of our Church, become one of them, and call down the curse of God on my head for aiding to undermine His Church, for the purifying of which His faithful servants were martyred.

I must, however, here close for the time, but will in No. 3 make some remarks which I trust you will consider practical on the pronounced party feelings in our Church in this Rural Deanery. With all best wishes:

Faithfully yours,

S. H. BLAKE

A study of the various reports contained in the Convening Circular led me to the conclusion that possibly too much attention was being paid to getting in the funds needed for the Church, and not enough to the method of expenditure. I therefore prepared for, and presented to, the Synod the synopsis called "Suggestions," found in the following pages. The facts cannot be controverted. Of this any member of the Synod can be convinced by comparing them with the authoritative statement issued and transmitted to him from the Synod office. The references in the "Suggestions" are to the pages of the Convening Circular.

Suggestions for Mission Board

A

There is no one account which gives a statement of the funds of the Synod as they stand from year to year. The amount is large and it would be well to have in one account such information so given that the resources of the Diocese may be easily understood.

The following statement shows with reasonable accuracy on a page the nature and amounts of the various trust funds so far as I have been able to master the subject:

1.	The Rectory and Glebe Funds (pp. 48, 50, 57, 58, 60)... (This does not include the unsold lands)	$441,938.35
2.	Commutation or Clergy Trust Fund (pp. 46, 57).....	380,670.80
3.	Church Endowments (32) (p. 60)	107,141.92
4.	General Purpose Fund and Church Extension.....	13,428.35
5.	Mission Fund (pp. 60, 66)..... (Does not embrace Johnson Bequest)	13,729.00
6.	Venerable Archdeacon Wilson's Bequest (p. 31).....	29,362.02
7.	Burnside Bequest (p. 60).....	3,229.83
8.	Foreign Missions (p. 60).....	1,497.50
9.	Richard Johnston Bequest (p. 60).....	2,000.00
10.	Lett Memorial (p. 60).....	500.00
11.	Mission William Leeming (p. 60)..	2,614.34
12.	Mission R. Leeming (p. 60)...	2,404.76
13.	Gordon Bequest (p. 60).....	1,218.53
		$999,735.40

Brought Forward		$999,735.40
14. Episcopal Endowment Fund (p. 60)	$63,410.09	
15. Superannuation Fund (p. 60)	16,147.37	
16. Endowment sons of the Clergy (pp. 60, 61)	774.21	
17. Widows' and Orphans' Fund (p. 61)	33,114.84	
(Does not embrace Johnson Bequest)		$113,446.51
		$1,113,181.91

To this should be added:

(a) The unsold Glebe lands of the city and county, valued at	$
(b) Holy Trinity Endowments	50,000.00
(c) The Johnson Bequests above referred to	
(d) St. James Cathedral Endowments	
(e) Trinity East Endowments	

OUTSIDE OF TORONTO

The above contains Glebes outside of Toronto not embracing unsold lands (p. 58)	$226,619.23
Endowments outside of Toronto (p. 60)	65,314.66
	$291,933,89
And various Missionary funds (p. 60) about	66,000.00
	$357,933.89

This does not embrace the $380,670.80 of "Clergy Trust Fund," in which those outside of Toronto also share.

Nor the "Diocesan Mission Fund," which if called $20,000 a year, would give a capital of $400,000.00.

B

The annual appeal of the Mission Board of the Diocese of Toronto, issued in January last, 1911, with its accompanying map and its acknowledgment of the help given to it by the L.M.M., contains much useful information. This appeal, the map and the report of the Mission Board, found at pages 76, 77 and 87 of the Convening Circular, give the members of the Synod facts well worthy of their most serious consideration.

These documents give us the following figures:

Total population of the Mission District of the Church of England	45,134
Total Church of England population	7,916
Total ordinary Church attendance	4,391

Total number of Missions..... 43

With 107 Stations

Total number of Church of England places of worship..... 107
Total number of other places of worship..... 242
Total number of places of worship in this Missionary district.... 349
Total number of Church of England Missionaries (Clergy 30, Students 8, Laymen 3)..... 41

This does not include the—say—147 other Churches in the Diocese, which embraces a district of 120 by 80 miles, which would give 264 Church of England places of worship in the whole Diocese.

In 45 out of the 107 Stations in this Missionary Diocese the Church of England population varies from 50 down to 12.

In all but six of these 45 Stations there are other places of worship. In 15 of them there are two or more; in 17 one other place of worship.

The decrease in the Church of England population in this district during the last ten years is 426.

The general increase in the population of Ontario during the same decade is given at 15%. If this be correct and the ratio is a fair one for this locality, in place of a decrease of 426 there should be here an increase of 1,200.

The aggregate of the grants asked for in this district for the ensuing year is $18,396.

The amounts to be given by the localities for stipends is $13,965.

Or in all for this branch of the Church's work, $32,361.

Appendix "H" of the Convening Circular, page 94 to 111, shows that the total amount given by this district to the Mission Fund of the Church in the last year was $1,726.

And the grand total of the givings as found in this Appendix from all the Stations in this district is $3,061.00.

The subscriptions, therefore, to the "Mission funds" of the Church divided among, say, 8000 members, would be about 21½ cents a member per year or, less than half a cent each a week.

And the subscription to the "Grand Total" would be about forty cents a member per year, or three-quarters of a cent each week.

If these people could only be persuaded to average five cents a week each this would give $20,800 in place of the above pittance of $3091, 00.

It must not be forgotten that while this district embraces some rocky and barren land, the largest portion of it is well supplied with railway and water communication, has many villages, its people are increasing in wealth, and in many cases are better able to subscribe to our Mission Fund than members in our city, who out of deep poverty make up a goodly sum of money.

With 100 centres of work, 41 workers, and, say, 2,000 families to be visited, say, four times a year each, the opportunity could be made for enforcing the grace of liberality.

C

Underneath is a list of the 43 places referred to on page 87 of the Convening Circular, and the amounts given by each last year to the Mission objects, and the "Grand Total." It should not be overlooked that in one of these places—Hastings—lived Mr. Johnson, who generously bequeathed to the Mission Funds of this Diocese a sum of $40,000, received this year by the Synod. There are others to be sought out in these regious and to be led to take an interest in the vast field of missionary effort at home and abroad by our faithful evangelists doing earnest traveling missionary work.

	TOTAL FOR MISSIONS	GRAND TOTAL	REMARKS		Ordinary attendance
			Population	Ch. Population	
Albion & Caledon	$ 47 00	$ 125 00	685-340-440	150-65-50	
Alliston & W. Essa	98 00	165 00	1200	116	
Apsley & Chandos	99 00	114 00	284	86	
Batteau & Duntroon	58 00	91 00	120-200	83-45	
Beeton & Tottenham	44 00	60 00	1100	70	
Belmont	71 00	192 00	1800	235	
Brighton	61 00	110 00	1600	120	
Cameron	43 00	86 00	300	80	
Cardiff & Momouth	68 00	122 00	75-46	44-22	
Coldwater	34 00	69 00	800	155	
Craighurst	51 00	87 00	500	140	
Dysart	55 00	108 00	800	230	
Galway	50 00	84 00	600	202	
Gore's Landing	66 00	131 00	100	60	
Hall's Bridge	0 00	0 00	200	60	
Hastings	65 00	94 00	1500	138	
Holland Landing	39 00	70 00	408	190	
King	40 00	78 00	500	130	
Longford	0 00	0 00	65	15	
Manvers	60 00	145 00	400	65	
Medonte	69 00	95 00	400	136	
Midhurst	20 00	42 00	400	100	
Minden	72 00	120 00	400	154	
Norwood	28 00	65 00	1200	139	
Pickering	8 00	8 00	400	75	
Port Perry	69 00	127 00	1600	100	
Scarboro	64 00	115 00	400	100	
Schomberg, (North V.)	8 00	21 00	100	20	
Stanhope	28 00	37 00	96	34	
Stayner	58 00	136 00	1600	122	
Stouffville	32 00	55 00	1800	76	
Tullamore	70 00	109 00	1281	184	
Warkworth	13 00	33 00	700	63	
Warsaw	4 00	14 00	400	73	
Washago	40 00	79 00	210	23	
West Mono	40 00	48 00	90	50	
Wyebridge	54 00	56 00	450	67	
	$1726 00	$3091 00	45 134	7516	4391

Having been requested by a member of the Synod to give the complete statistics as issued by the Mission Board, I append this schedule, as found on following two pages.

DIOCESE OF TORONTO

STATISTICS SHOWING CONDITION OF DIOCESAN MISSIONS, DECEMBER, 1910

Missions	Clergymen	Mission Stations	Population of District	Church Population of District	Increase or Decrease of Church Population in 10 years	Number Sunday Services Yearly	Ordinary Church Attendance	Amount People Give to Stipend	Mission Grant	Number of S.S. Sessions	Ordinary Attendance	Other Places of Worship	Average Mileage on Sunday
Albion	G. Gandier	Caledon East	685	150	S.	52	62	$275 00	$355 00	52	25	3	17
		Sandhill	340	65	D. 15	52	15	160 00		0	0	3	
		Campbell's Cross	440	50	I. 4	43	22	60 00				3	
Alliston	C. L. Bilkey	Alliston	1200	116	D. 50	52	56	375 00	220 00	40	32	2	7
		West Essa	400	54	D. 50	52	59	255 00		27	27	2	
Apsley	C. Lord	Apsley	284	86	S.	75	43	35 00	700 00	52	20	2	28
	Student	S. Stephen's	66	46	D. 4	30	18	15 00	100 00	16	12	2	
		S. Andrew's	154	15	D. 10	31		12 00		52	6	1	
		S. Paul's	140	62	I. 33	37	28	11 25		26	15	1	
		Haultain	148	94	S.	38	29	70 00		20	6	1	
Batteau	A. M. I. Durnford	Batteau	120	83	D. 30	52	35	200 00	330 00	52	28	1	26
		Duntroon	200	45	D. 16	52	25	100 00		52	15	1	
		Singhampton	250	69	I. 27	52	44	120 00		52	17	2	
		Glen Huron	70	35	I 30	36	36	100 00		52	17	1	
Beeton	O. E. Nurse	Beeton	1100	170	S.	104	82	350 00	150 00	52	56	6	10
		Tottenham	1000	42	D. 63	52	20	200 00		0	0	5	
Belmont	C. W. Holdsworth	Havelock	180	235	I. 31	104	57	575 00	325 00	52	37	4	12
		Rush Point	250	60	D. 15	52	25			0	0	1	
Brighton	W. Creswick	Brighton	1600	120	D. 30	140	65	400 00	450 00	46	25	7	
Cameron	Vacant	Cameron	300	80		52	30	100 00	200 00	0	0		20
		Cambray	300	43		52	15	90 00		0	0		
		Reaboro	300	75		26	75	100 00		0	0		
Cardiff and Monmouth	H. F. Battersby	Beech Ridge	75	44	N.	27	26	1 50	600 00	20	18	1	25
	A. Cooper	Cheddar	46	22	28	17	14	5 00	400 00	12	6	0	
		Deer Lake	140	32	S.	21	27	7 00		12	6	2	
		Essonville	131	80	D. 40	70	36	5 00		23	20	0	
		Gooderham	250	34	N.	21	26	15 00		0	0	2	
		Wilberforce	260	48	N.	22	27	7 00		0	0	3	
		Ursa	110	42	I. 2	20	20	10 00		12	9	1	
Coldwater	J. H. Sheppard	Coldwater	800	155	D. 20	64	58	120 00	500 00	52	40	2	20
	W. A. Slemin	Matchedash	250	110	D. 5	52	58	100 00	300 00	52	36		

		Wilberforce	200														
		Ursa	110	42	I. 2		20	20									
Coldwater	J. H. Sheppard	Coldwater	800	155	D. 20	64	58	110 00	500 00		40	2	20
	E. A Slemin	Matchedash	250	110	D. 5	52	50	100 00	300 00	13	26		
		Cross School	100		N.	41	27	25 00		0	0		
		Tay, St. John's	300	75	I. 10	52	65	100 00		13	25	1	
		Victoria Harbour	500	50	N.	52	25	100 00		0	0		
		Waubashene	500	120	D. 25	52	92	150 00		U.S.S.		2	
Craighurst	E. R. James	Craighurst	500	140	D. 47	52	75	300 00	300 00	52	35	2	22
		Crown Hill	150	59	D. 23	52	47	100 00		0	0	1	
		Hillsdale	500	26	D. 35	52	30	30 00		0	0	2	
Dysart	P. B. deLom	Haliburton	800	230	I. 50	04	33	200 00	800 00	52	21	7	14
		Eagle Lake	36	18	D. 40	26	19	8 00		U. 25	13	1	
		Moon's	50	30	D. 5	26	18	8 00		0	0	1	
Galway	S. A. Lawrence	Kinmount	600	202	I. 69	52	80	200 00	500 00	52	70	3	22
		Burnt River	225	105	I. 60	52	50	150 00		52	25	1	
		UnionCreek School	125	30	N.	52	50	40 00		0	0	1	
Gore's Landing	T. N. Lowe	Gore's Landing	100	60		55	45	200 00	300 00	0	0	2	26
		Harwood	150	26		52	28	50 00		52	18	2	
		Perrytown	300	198		52	60	200 00		52	25	2	
Hall's Bridge	Vacant	Hall's Bridge	200	60	D. 13	12	50			0	0	2	24
		Deer Bay	50	10	D. 10	0	0			0	0	0	
		Stockdale	100	15	D. 10	0	0			0	0	1	
Hastings	W. Burns	Hastings	1500	138	D. 10	104	45	275 00	400 00	52	20	5	20
		Roseneath	1000	84	D. 4[illegible]	52	40	225 00		20	15	5	
Holland Landing	E. B. Taylor	Holland Landing	408	190	S.	77	49	250 00	350 00	52	30	1	13
		Sharon	100	73	S.	52	39	150 00		U. 52	20	1	
		Mount Albert	413	23	N.	26	17			0		2	
King	E. J. McKittrick	King	500	130		100	50	275 00	400 00	52	35	8	10
		Maple	500	54		52	35	125 00		0	0	7	
Schomberg	Vacant	Pottageville	100	20		25	25	25 00		52	30	U.	15
		North View	100	25	I. 25	52	30	100 00	200 00	0	0	0	
Stanhope	Mr. P. Roberts	Maple Lake	96	34	S.	52	45	50 00	500 00	26	20	1	33
		Boshkung	92	30	S.	52	35	24 00		0	0	0	
		Pine Lake	152	16	S.	52	40	12 00		0	0	2	
		Hindon	40	10	S.	5- w.d.	15	12 00		0	0	0	
Stayner	F. E. Farncomb	Stayner	1600	122	D. 25	104	40	260 00	370 00	52	18	10	16
		Sunnidale	1800	103	D. 20	52	45	140 00		30	12	7	
Stouffville	A. H. Wright	Stouffville	1800	76	D. 20	52	22	350 00	400 00	0	0	1	12
		Goodwood	500	28	S.	52	32			0	0	0	
Tullamore	A P. Kennedy	Tullamore	1281	184	D. 9	52	70	300 00	146 00	48	15	5	29
		Castlemore	584	118	D. 9	52	70	250 00		48	18	3	
		Claireville	250	60	D. 24	52	30	104 00		0	0	5	
Warkworth	G. L. Gray	Warkworth	700	63	D. 15	52	55	200 00	300 00	52	18	8	28
		Wooler	400	24	D. 40	52	25	100 00		52	16	6	
Warsaw	C. G. D. Brown	Warsaw	400	73	I. 2	52	30	80 00	615 00	40	15	5	31
		Hall's Glen	300	45	D. 18	52	30	80 00		0	0	1	
		Young's Point	300	159	I. 65	52	50	75 00		52	40	1	
Washago	F. H. B. Cary	Washago	210	23	D. 30	26	15	15 00	500 00	0	0	2	15
		North Orillia	78	37	I. 7	26	19	50 00		0	0	0	
		Hamlet	127	43	D. 50	52	26	75 00		40	18	1	
		Cooper's Falls	30	19	D. 30	52	25	60 00		26	18	2	
West Mono	W. McLean	Cardwell	90	50	D. 15	50	57	140 00	350 00	30	18	1	24
		Elder	100	40	D. 12	50	66	140 00		25	15	2	
		S. George	70	40	D. 5	50	32	100 00		0	0	2	
		S. Luke's	68	22	D. 10	50	33	70 00		0	0	1	
Wyebridge	Mr. N. H. Noble	Wyebridge	450	105		104	65	300 00	180 00	52	31	1	10
		Wyevale	300	67		52	49	[illegible] 00		52	25	2	
			45134	7916			4391						

D

In dealing with the question of Missions in the Diocese and of the appropriation of the funds of the Church, the following facts taken from the last report may be well considered:

	SUBSCRIPTION TO "MISSION FUND TOTAL"	TO M.S.C.C.	TOTAL	RECEIPTS OF PARISH FROM CHURCH FUNDS
1. St. Barnabas, Chester..	00 00	00 00	00 00	$577 92
2. St. Bartholomew's....	28 44	00 00	28 44	1025 10
3. Si. Barnabas	25 00	15 00	40 00	829 44
4. St. Jude's	44 15	10 00	54 15	594 60
5. St. Martin's	00 00	00 00	00 00	690 91
6. Weston	82 26	00 00	82 26	627 93
7. Grace Church	30 00	00 00	30 00	550 75
8. St. Matthias	68 04	14 59	82 63	577 92
9 St. Saviour's	37 75	15 00	52 75	584 59
10 St. Mark's, W. Tor..	50 00	30 00	80 00	620 08
11. Earlscourt, St. Chads..	00 00	00 00	00 00	150 00
12. St. John's, Norway...	88 00	00 00	88 00	481 62
13 St. Monicas	30 00	19 00	49 00	150 00
14. St. Clement's 149 20		74 40	223 60	609 39
15. St. David's	00 00	00 00	00 00	75 00
16 St. Olave's...	21 00	29 95	50 95	481 61
17. St, Michael and All Angels	63 00	00 00	63 00	314 88
18. St. Edmunds.....	00 00	00 00	00 00	225 00
19. St. Hilda's	00 00	00 00	00 00	225 00
	$716 84	$207 94	$924 78	$9397 54

If missionary work, be considered, as is now universally admitted, the true test of a church being alive or dead, it is well worth while considering whether the $9,397 54 of Church funds referred to could not be much better invested than as is shown above. Ten thousand dollars is a large sum and should show better results.

E

1. Dealing with the down-town problem and the question of Church Extension, the following facts, taken from the returns made to the Synod, may be usefully considered.

It must be remembered in dealing with this question that we have not only to cover the initial cost, but, where a Church is unnecessarily built, if, because it is in existence it follows that it must be kept up, then we have the continued additional expense of Clergyman, choir, and all the cost that surrounds the keeping of the building in repair and the Church going.

We have in one locality six Churches, with a seating capacity of 3,250 and an average attendance of about 1,300. These Churches are:

NAME	CAPACITY	AVERAGE ATTENDANCE
St. George's	700	500
St. Philip's	500	260
St. Margaret's		
Ascension	700	175
Holy Trinity	850	170
Grace	500	150
	3,250	1,255

Now if, you take as a new centre a site on Grange Road, you can put up three Churches, with a seating capacity each of 800, which will give you double the average attendance of to-day. This would decrease the expense enormously and give Churches of the class that we should aim at all through the city.

2. Take again the four ch rches with a seating capacity of 2,320 and an average attendance of 1,65.

NAME	CAPACITY	AVERAGE ATTENDANCE
St. Peter's	520	300
All Saint's	900	725
St. Augustine's	600	450
St. Bartholomew's	300	175
	2,320	1,650

Recently St. Bartholomew's Church has been brought from River Street in the east, to within a quarter of a mile of St. Augustine, and a quarter of a mile of All Saints' Church.

Take as a central point, Oak Street or Sackville Street, and within a radius of a third of a mile you are able to cover these four Churches, and again substituting three with a like capacity you would get seats for fifty per cent. more than you have at present, with a like diminution in cost, etc.

3. Take again the third locality, with a seating capacity of 1,600 and an average attendance of 941:

NAME	CAPACITY	AVERAGE ATTENDANCE
St. Matthew's	650	384
St. Clement's	450	303
St. David's	250	140
St. Monica's	250	114
	1,600	941

Again, take a central point in that district, and you would have within half a mile, or a little over, the whole of these Churches in their present location touched, and if you built them as permanent structures holding 800, you would have a seating capacity of 2,500—fifty per cent. more than the capacity of to-day—which would leave room for all the growth that we could possibly anticipate in many years to come.

By this arrangement, nine Churches would be substituted for the fourteen, the expense largely diminished, and, probably, better results would flow from better manned Churches.

Most of the above facts appear in circular letter No. 2, but, as I desire to present these "Suggestions" just as they were given to the Synod, I insert this schedule.

PROSPECTIVE

"My people doth not consider," Isa. 1:3.

"Thou art weighed in the balances and found wanting," Dan. 5:27.

"Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," Acts 6:3.

CONSIDER THE KING'S BUSINESS

Let us now sit down and consider some of the phases of church work presented at our last Synod Meeting which call for much thought and earnest effort.

These figures, no doubt, were given to us not to be placed in a pigeon-hole and forgotten, but to be taken up and analyzed, in order that definite action in the interest of the Church might thereupon be taken. I make a very earnest appeal to the laymen of our church quietly to sit down, ponder over these statistics, look over the field for religious work at home and abroad, take stock of "the King's business," consider well its position, its needs, and its possibilities, and devote so much of their time and intelligence as will enable them to master the situation and to advise how, in fulfilment of the command of our Lord, His Gospel may be effectively and speedily preached throughout the whole world.

A TRUMPET CALL TO OUR LAITY

I do not feel that I am exaggerating when I say that if one-tenth of the money, thought, and energy that are being now given by the mercantile community to their worldy pursuits were by them loyally devoted to the best means of extending the kingdom of our Lord and Master, the world would in twenty-five years be revolutionized at home and abroad, a new era would appear, and good progress would be made towards the period when there shall be heard the sound of great voices in heaven, saying: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

When shall we arise to a sense of our duty in this matter? It is not fair to burden the clergy with the details of the business matters of our church, of which they for the most part are ignorant, and for which the laity should hold themselves responsible and which should be undertaken by them. We have no right to shirk our duty. If our lay members conducted their various matters of business with the neglect with which they treat the affairs of the church, they would be in the bankruptcy court before the year was out. Shall we not even now

redeem the time? God will not be satisfied with gifts of money alone. After self has been presented, it will then be our duty to devote the time needed to consider the details of all the schemes presented to us for our aid, and in which as Christians we should be interested. In every case, as faithful stewards, we should ponder over:

(a) The nature of the demand made for money;

(b) The purpose to which the money is to be devoted;

(c) The particular need presented as compared with other requirements of the church;

(d) The probability of the object stated being attained by the means proposed;

(e) Whether the undertaking is one on which God's blessing can be asked and which will redound to the glory of His Name.

NO LONGER COMPETITION BUT CO-OPERATION

Our money must never be given in a spirit of competition. A wise method of co-operation whereby much work which now overlaps and simply accentuates the evils of want of union may be ended and replaced by strong, active, harmonious methods of evangelization.

Subscriptions should no longer be given thoughtlessly, either to silence a persistant begger or to aid in buildings dedicated to functions, spectacular displays, marchings and counter-marchings, mechanical shows, which turn the Father's House from a House of Prayer into a place of theatrical displays and which do not tend to promote the glory of God, the extension of His Kingdom, or the building up of His Church.

Continually resolutions as to union and co-operation are being passed in our Synod supported in glowing language, but there the matter ends. This is not as it should be. Money given for church purposes should be truly devoted to the service of God and not for the glorification of the church. It should be expended with great care and after mature consideration. Where in the judgment of the laymen to whom the appeal is made and who supply the money and are responsible for its use, it is not being wisely expended, it should be refused and devoted to other purposes. Especially at this period when efforts are so persistently made on the part of some of her misguided children to introduce Roman innovations, and of Roman Catholics to make a conquest of the Anglo-Saxon Race, does it become an absolute duty to scrutinize with care lest in a well intentioned desire to aid in church work we should help the attack which is being deliberately made on our Protestant Reformed Church of England.

At the last meeting of our Synod a resolution was passed by a large majority asking the General Synod to take up and deal with the question of co-operation with other Religious bodies, but judging from the manner in which the matter was then dealt with it is not probable that anything practical will come of this effort, and our people will continue to build unneeded Churches and to starve their Clergy in their little isolated patches of the vineyard.

THE LAYMEN'S MISSIONARY MOVEMENT, WHY?

It must regretfully be admitted that the anticipations of many in respect of the onward progress of the Laymen's Missionary Movement have not been fulfilled. It is evidently most difficult to keep alive the splendid inspiration aroused at the period of the inception of the undertaking. Why is this the case? Is there not a feeling, becoming more and more general, that the great object which brought the movement into existence—the evangelization of the world in twenty-five years—is being lost sight of?—That the funds asked for Foreign Fields and largely given under the magnetism of those that present the needs and work in India, China, Japan, Africa and other far-off fields, are too largely employed in the Home field, and the workers and the funds do not find their way into the channel in which it was intended they should go. To satisfy the question asked "Why is not more work done among the heathen?" texts are misapplied. "Beginning at Jerusalem" is emphasized as a reason why the missionary moneys asked for missionary purposes should be applied to home work in parishes where it has been carried on from ten to fifty years—forgetting that the above words are immediately preceeded by the great command—"among all nations," and forgetting, also, that within a few weeks of the giving of that command the missionaries began their great tours away from Jerusalem and ending in all parts of the known world. There must be proportion introduced into this work. It is not right that under the influence of another misapplied text, that we are not to forsake "those few sheep in the wilderness," expensive church machinery should be kept alive, for all time, at the expense of the general funds of the church. Jesse did not send out all his household to care for the flock referred to, but left it to his son David, a lad of probably eighteen.

WHY HAVE NOT OUR FOREIGN MISSIONARIES INCREASED IN NUMBER?

Two facts should stand out in dealing with this serious problem and cause humiliation and most serious questionings of every member of our Church. The first - that although the L. M. M., with such wonderful promise, has been in existence for over three years, the number of missionaries in the Foreign Field sent out by the Church of England has not increased by even one missionary. Other religious bodies have added to their staff; the Church of England has stood still. Why is this? Are we going out of foreign missionary work? Is this to be left to the other Christian bodies, while the Church of England expends its time and strength in the Home Field amongst its own members (many of whom have become Gospel hardened), and leave undone even its fair share of missionary work in our cities.

The second fact furnishes a probable explanation, and that is, the selfish retaining of moneys for parish and diocesan work in so many cases, and the absence, apparently, of even a desire to answer the call of the Foreign Field.

Are our people to be misled by two mis-quoted texts? Are, in the one case, the words—"It is more blessed to give than to receive" to be read—"It is more blessed to receive than to give?" And in the other, the words—"Give and it shall be given unto you," to be transformed into—"Do not give and it shall be given unto you"?!

DOLLAR FOR DOLLAR

The last Synod Report of the Diocese of Toronto at pages 244 to 261 furnishes authoritatively much food for thought and perhaps supplies the true key to this problem. The earnest men who presented the outline of the method of carrying on the work for the above movement laid it down that members of the Church should abandon the narrow, self-centred view heretofore taken, of spending all their moneys upon their own parish work, and determine that thenceforth for every dollar subscribed to the work of the parish a like amount shall be set apart for work outside the parish. This seemed to them to be the true basis on which to work out the great missionary problem. We should all be most thankful for the statistics so carefully prepared from the figures given by the parishes. They must therefore be as reliable as can be obtained.

PAROCHIAL AND OUTSIDE OBJECTS

I ask at present your careful perusal and your deep and prayerful consideration of two columns on page 245—the one headed, "For Parochial Objects," and the other, "For Objects Outside Parish." The first column gives us as a result $384,533.94, and the other, $78,551.93. We may well be amazed when we compare these figures with the dollar for dollar scheme presented as the basis of this great missionary undertaking. The above shows that our missionary enthusiasm in Toronto has only led us up to twenty cents in the dollar for the Foreign Field in place of the dollar. We should either perform our part in this great onward movement or drop out of the undertaking and leave it to others to carry on the work of the Master which He has especially commended to His followers.

REORGANIZE OUR WORK

Now that we are brought face to face with the too long neglected great command—"among all nations," and—"into all the world," should we not reorganize our work all along the lines? Take, for instance, the missionary district before referred to, where there is a Church of England population of 7,916 and an annual expenditure of $32,361—double the amount we devote to our Canadian Diocese in China with fifteen millions of souls to be cared for—and where there is a very large work done by other religious bodies, can we refuse co-operation with them and close our ears to the crying needs of the heathen? I believe that our people are absolutely dissatisfied with the expenditure of their contributions in the overlapping work in such a home field, and long to be freed from this waste and to let their money go into new fields.

MISUSED INSPIRATION

The system of using the inspiration of the L.M.M. to procure funds for our parish and diocesan work, if persisted in, will check largely the sympathy of subscribers to this Fund, and will cause our members interested in missionary work to designate their gifts, so that they may not continue to be retained for "Jerusalem," but will be sent out into the world-wide work.

In considering this matter I call you earnestly to ponder over the statistics that are given to us. It cannot be considered fair that a few churches should be looked to, virtually to sustain in the Foreign and Home fields all missionary work, and the majority of the churches allowed to go almost free from these quasi assessments. It must ever be borne in mind that thus the congregations, continually omitted in the opportunity of giving for the Lord's work, are educated to be selfish and self-seeking and are deprived of that great blessing that is promised and given to the generous and self-sacrificing donor.

A NON-MISSIONARY CHURCH—A DEAD CHURCH

Now let us see what we can learn from these carefully compiled tables given to us no doubt that we may take stock, and see what our Church is doing, wherein it is faulty, and then strive to improve. I believe we shall learn this lesson from a study of the figures found at the pages above indicated, so far as the City of Toronto is concerned, and the same lesson as to the Country parts, from the following pages. This lesson is that where the parish is led to make donations for outside objects, there you will as a general rule find a growing parish and matters in a healthy condition. And where you find the parish seeking for as large a measure as it can obtain of church funds, and not looking beyond its own little narrow limit, there is to be found small work and stunted growth. Let me make some comparisons:—

A LESSON FROM THE CHURCH OF ST. ANNE

The Church of St. Anne has:

A church population of 6,000;

An average morning attendance of 1200;

An average evening attendance of 1,400;

An average Sunday School attendance of 1025;

Its gifts for work outside the parish for last year were $6,469 76.

In order to endeavour to make a reasonable comparison, take the seven Parishes which surround St. Anne's, which have been in existence from 20 to 40 years and which give the folfowing results:-

	POPULATION	AVERAGE ATTENDANCE A. M.	AVERAGE ATTENDANCE S. S.	OUTSIDE	
St. Jude's	650	225	275	$ 41 70	1.
St. Matthias'	1225	161	160	411 35	2.
St. Barnabas'	1327	220	147	241 37	3.
St. Martins'	2000	130	140	105 50	4.
St. Mark's	1300	161	129	1679 01	5.
St. Mary Magdalene's	2000	200	118	551 00	6.
St. Cyprian's	2400	222	300	396 00	7.
	10,902	1319	1269	$3425 93	

I pass over the smaller Church and Sunday School attendance, as I am simply now dealing with the question of the want of interest in missionary work as a reason for the absence of church life. Seven parishes surrounding St. Anne's, with a church population of 10,902, give little more to outside work than one-half of that given by St. Anne's, with a population of 6,000! If these seven churches with a church population of nearly 11,000 were to give in the same proportion as St. Anne's, with its population of 6,000, they should give to mission work $11,850 in place of their present donation of $3,425.93, nearly $1,000 less than they receive out of the Church funds. The statistics show that these churches are not full, and that the average attendance is much lower than is found in the central Church. And yet these churches, which should long since have been self-supporting and large donors to outside objects, presumably to keep themselves alive, take a toll out of the invested funds of the Church to the amount of $4,347 a year, and St. Anne's is rewarded for giving freely by the demand for more!!

It is true that in the Church of St. Anne's there are not introduced

illegal vestments;

illegal altar lights;

illegal confessional;

illegal turning of the back on the congregation;

illegal wafer bread;

illegal mixing of water with the wine;

illegal transubstantiation with the posturing to the altar and curtseying to the East;

fasting communions, processions and recessions, with and without palms candles, etc., sisterhoods, convents, brotherhoods, etc., with a touch of incense.

One or more of these illegalities are found in these surrounding churches and are eminently distasteful to the laymen who are there, as so largely throughout the Diocese, staunchly Protestant.

WE MUST TAKE STOCK

Why should this the central church be made the burden-bearer for the sins of omission of the seven surrounding churches? Is it not time that there should be a general stocktaking, and that there should be such a designation of the gifts or donations of our laity as will prevent the building up of a service which is distasteful, to them and which will cause their moneys to be devoted to the simple service and worship of our Church in place of distasteful functions and spectacular sacramental displays? Let us pause and consider lest in place of building up the Church we love we should be sapping her foundations. It must not be forgotten that these churches coming for donations for buildings will loudly proclaim themselves to be as evangelical as any churches in the city! Too much money has gone under this specious plea. Let what has gone suffice, and let no more follow this worse than lost money.

THE GREAT CURE ALL

It is strange what a universal panacea a new or enlarged edifice appears to be to stand-still and dying churches. These statistics show that with all the growth of our city, the attendance in our churches is not increasing. The average attendance at the morning service, in all our city churches, does not exceed 13,000 and at the evening service 15,000, which is more than answered by the 25,000 sittings furnished at the present time. And yet the appeal for unnecessary churches will continue, with the result, unless checked, of a large addition to the already heavy debt in our City for church buildings.

A MORE GENERAL VIEW.

Now let us go beyond this Western District and take a more general view. The whole amount given in the City for purposes outside each parish is, as above stated, $78,551.93. Let us see how this is made up:

To this object St. James' Cathedral gives	$17,484.45
St. Paul's Church	19,089.00
	$36,573.45

So that these two Churches furnish nearly one-half of the whole amount given in the City "for objects outside the parish." If we add to these two sums—

St. Anne's	$6,469
All Saints'	3,999
The Redeemer.	2,718
St. Peter's	1,885
We have	$51,644

coming from six churches of our City. That leaves, according to the schedule, 48 Churches to make up $26,907, the balance of the above amount. It cannot be answered that these 48 Churches are small and insignificant, for amongst them are—

St. Luke's	St. Matthew's
St. Thomas'	St. Augustine
St. Simon's	St. Mark's
Holy Trinity	St. Alban's Cathedral
St. Cyprian	St. John's
St. George's	St. Mary Magdalene
St. Stephen's	

EVANGELICAL CHURCHES TO BE THE BURDEN BEARERS.

It seems, however, in some quarters to be thought that the Evangelicals should be the burden-bearers, and that they should feel it an honor so to ease the shoulders of those who follow "the Catholic use" as to leave them money for other han foreign mission purposes.

Now let us take some further figures, which give us the following results:—

	POPULATION	AVERAGE ATTENDANCE A.M.	AVERAGE ATTENDANCE P.M.	SUBSCRIPTIONS OUTSIDE
St. Luke's	800	220	240	$ 50 00
St. M. Magdalene	2000	200	225	551 00
St. Clement's	1600	199	264	400 08
St.David's	1090	99	155	50 28
St.Edmond's	1025	95	167	00
St. Bartholomew	2300	150	350	00
St. Hilda's	189	16	42	00
St. Cyprian's	2400	222	313	396 00
St. John's (Norway)	2200	157	202	411 71
St. Monica	900	75	135	83 00
St. Barnabas (Chester)	885	86	175	130 00
St. Saviour's	706	66	96	18 61
St. Mark's (W. Tor.)	1256	128	145	289 30
St. Chad	754	50	[illegible]	00
St. Michael & All Angels	746	85	[illegible]	00
St. Cuthbert's	240	25	[illegible]	25 00
	19091	1873	2793	$2404 98

Here are sixteen Churches with a church population of nearly 20,000 (five of of which with a church population of 5014 give nothing to outside purposes) and the total amount of all the gifts of these sixteen Churches for "objects outside the Parish" are $2404.98, or about twelve cents per annum for each one of the church population, slowly but surely starving themselves to death.

St. James' and St. Paul's furnish, as shown above, over one-half of all the donations for "objects outside of the Parish" given in this Rural Deanery; and yet they are continually expected to increase the donations, while many of the other churches demand that they shall go practically scot free, and the amount received by them from the general funds of the Church be increased.

I trust that the figures with which I have at present dealt with will arouse such an interest that every member of the Synod will master those which time and space prevent me touching upon, and thus all churchmen in the Diocese will become acquainted with the most important information supplied us by the Synod Office. We should be grateful for this work.

The following figures as to the Toronto Deanery are of interest in considering what this wealthy city should do outside of its narrow missionary limits:

The total Church population is 73,124;

The total number of communicants is 19,217;

The total amount given "for objects outside parish," $78,551.93.

This would be a trifle over $1 as the sum subscribed for each one of the church population, and a trifle over $4 for each communicant.

THE RURAL DEANERIES

And now allow me to ask your attention for a few minutes to the returns of our nine Rural Deaneries as taken from the same source—pages 246 to 257:

	CHURCH POPULATION	AVERAGE ATTENDANCE A.M.	AVERAGE ATTENDANCE P.M.	COMMUNICANTS	SUBSCRIPTIONS PARISH OBJECTS	SUBSCRIPTIONS OBJECTS OUTSIDE PARISH
PEEL	3,429	858	1,043	1,326	$14,763	$1,601
W. YORK	3,001	823	1,122	852	11,755	1,422
E. YORK	3,422	857	1,079	1,077	12,128	760
S. SIMCOE	3,721	1,152	1,969	877	9,237	1,261
W. SIMCOE	4,127	1,075	1,373	1,347	18,373	1,840
E. SIMCOE	2,446	664	1,175	743	11,347	1,177
DURHAM	5,614	1,279	2,036	1,652	23,022	3,974
NORTHUMBERLAND	6,356	1,612	1,943	2,468	53,660	2,922
HALIBURTON	1,867	355	649	347	1,979	435
	34,483	8,693	12,389	10,689	$156,264	$15,392

The total Church population in these nine Deaneries is 34,483.

The total number of Communicants, 10,689.

The total amount given "for objects outside parish," $15,392.

This would give not quite forty-five cents as the sum subscribed by each one of the Church population and $1.44 as the sum subscribed by each communicant.

"JOY RESOLUTIONS" SHOULD BE REPLACED BY ACTION.

Is it not time to stop passing "joy resolutions" as to union and to begin to show the reality of our words by putting the same into practice? Why should there not be a commencement with the Presbyterians and Methodists in the sparsely populated portions of the missionary parts of this Diocese where at once action could be taken?

Thus a large saving would be made, and a spirit of love and union be developed. The same fundamental life-giving truths common to these three churches might thus be proclaimed:-

(1) All have sinned;

(2) Christ died for all;

(3) Whosoever believeth on Him hath everlasting life;

(4) Believe on the Lord Jesus Christ and thou shalt be saved;

(5) Him that cometh unto Me, I will in no wise cast out.

Then the Lord shall add "to the church daily such as should be saved."

By the judicious use of these means a large sum of money will be saved to send the same life-giving message to the heathen lands.

Let us try it!

WHAT DOES THE WHOLE DIOCESE GIVE TO FOREIGN MISSIONS?

The aggregate of the sums given for "objects outside of the parish" throughout the whole of this Diocese by the Church of England is $93,947. If there be taken from this sum the amount devoted to church work in the Diocese, but "outside the parish," and the amount given to Home Mission work, there would not be left more than $15,000 devoted to Foreign Missions. This sum apportioned among the total church population—107,610—would give fourteen cents as the subscription of each, and if among the total number of communicants, fifty cents.

Would it not be well that we should follow the example of the faithful men at the present great Ecumenical Methodist Congress who without apology presented the figures which told of their shortcomings in connection with their work, in order that they might devise plans best calculated to prevent leakage and to insure progress?

WHAT SHALL WE DO?

Should we not at once begin the removal of the stigma cast upon us by the above figures? How melancholy a picture is presented as we compare our statistics with those of the other religious bodies in Foreign Mission work! We appear to be giving up the field to them. We cannot expect to increase the number of our members generally, if we do not enlarge our gifts for the salvation of the heathen. We must have the true spirit of missions and yearn to send the message of salvation to God's heathen throughout the world. His Church is to blame because through her default after 1900 years heathen are still to be found. It is not only our duty but our privilege to lead the way in this holy war. Let us do it. Let us drop little parish politics and surroundings and rise to the occasion. Let us abandon all pitiful evasions of our duty. We have had no vision. Our outlook has been confined to self-complacent admiration of our little non-progressive church routine. Let us try God and see how faithful He is.

> "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

There are more members of our Church and greater wealth in this Diocese than in any other in the Dominion. It is not for us to wait and see what others may do. It is for us to be the advance guard. The undeniable facts should send us to our knees in deep contrition and with heartfelt confession for our manifold shortcomings and for wounding afresh our blessed Saviour by our coldness and indifference to the work for which He died. Then let us beseech Him for grace and strength to rise up and redeem the time, pouring out our treasures as did the wise men of old for the use of Jesus.

We must adapt our system, husband our resources, and use every economy so that working in harmony with other religious bodies, the Gospel message may be unitedly carried at the very minimum cost and with hearty co-operation into all the world during the first quarter of this century.

THE BEST WAY TO DO THE WORK IS TO DO IT

How shall we begin?

(1) Educate our Churchmen;

(2) Open a campaign of education from one end of the Diocese to the other, bring home to each the true conception of the Church as a great missionary organization for the salvation of the world, in which all its members are included as workers to this holy end;

(3) To begin: Every member of this all-inclusive body should give not less than $2 a year to the Foreign Mission work of the Church. As interest is aroused and work progresses, the subscriptions will be increased. Each member subscribing $2 would give $214,000. This would supply money for the support of 107 men. This would indeed set the joy bells of heaven ringing, for it will not end here. The fire will spread. We have already spheres of action set apart for our Church in China, Japan and India. This must and would be greatly strengthened. Then the cry of Africa and South America must be answered by us. All are stretching out their empty hands for food. The religion of Jesus Christ can alone satisfy these hungry souls. We have it. Let us fill these hands, and as we do so humbly ask pardon for our many years of cruel neglect.

Beware lest the angel write over this Synod:—

"Thou hast a name that thou livest and art dead."

What a splendid ideal the Methodists presented last week when they affirmed—"With our money and our numbers in ten years we could evangelize the world"! We must hasten or this work will be taken out of our hands. What an honor and blessing will thus be lost!!

The Reverend C. H. Spurgeon in his own inimitable way admonishes us as to our duty and responsibility in this matter:-

"It is not so much a question whether the heathen could be saved if we did not send them the Gospel, but whether we ourselves could be saved it we did not give it to those who are without it."

What is our answer?

"How much owest thou"?

I must leave to another communication the further facts to be learned from these most useful statistics.

S. H. BLAKE

October 10, 1911.